

# STRATEGIES FOR IMPROVING THE IDENTITY OF PESANTREN THROUGH INTERNATIONAL COOPERATION IN THE CONTEXT OF EDUCATIONAL DIPLOMACY

*by* Novi Rizki Amalia

---

**Submission date:** 15-Jul-2021 01:22AM (UTC-0500)

**Submission ID:** 1619863778

**File name:** Jurnal\_art3.pdf (429.01K)

**Word count:** 2240

**Character count:** 12988

# STRATEGIES FOR IMPROVING THE IDENTITY OF PESANTREN THROUGH INTERNATIONAL COOPERATION IN THE CONTEXT OF EDUCATIONAL DIPLOMACY

Novi Rizka Amalia

Program Studi Ilmu Hubungan Internasional,  
Universitas Darussalam Gontor  
Email: novirizka@unida.gontor.ac.id

## Abstrak

*Pada implementasinya, identitas harus dimiliki setiap orang untuk mempengaruhi dan menarik orang dan Negara lain di dalam keadaan Negara/masyarakat yang saling bergantung ini. Pesantren merupakan lembaga pendidikan tertua di Indonesia, sistemnya banyak diadopsi oleh sekolah-sekolah pada umumnya terutama dalam pendidikan karakter. Keunggulan pesantren adalah memiliki identitas dalam mengembangkan karakter yang islami, hal ini sangat sesuai dengan keadaan Indonesia sebagai Negara mayoritas Muslim dan Negara yang berlandaskan Pancasila yaitu Ketuhanan Yang Maha Esa sebagai sila pertamanya. Dalam mengembangkan identitas pesantren ini, diperlukan strategi untuk meningkatkannya salah satunya dengan diadakannya kerjasama internasional sebagai salah satu penguat karakter dan system di lembaga*

*pendidikan ini. Dalam artikel ini pembahasan berfokus pada strategi kerjasama untuk penguatan identitas Pesantren.*

**Keyword:** *Identitas Pesantren; Kerjasama Internasional; Pendidikan Karakter*

### **Abstract**

*In its implementation, an identity must be possessed by everyone to influence and attract other people and countries in this interdependent state / society. Pesantren is the oldest educational institution in Indonesia, the system is widely adopted by schools in general, especially in character education. The superiority of pesantren is to have an identity in developing an Islamic character, this is very much in accordance with the situation of Indonesia as a Muslim-majority country and a country based on Pancasila, namely the Almighty God as its first precept. In developing the identity of this pesantren, one strategy is needed to improve one of them by holding international cooperation as a reinforcement of the character and system in this educational institution. In this article the discussion focuses on cooperative strategies to strengthen the identity of Pesantren.*

**Keyword:** *Identity of Pesantren; International Cooperation; Character building*

#### **A. Background of Study**

Religious identity is the thing that is owned by the majority of people in Indonesia, because basically Indonesia is a country with a majority of religious people with Pancasila as the basis of the State and the first precept of Pancasila is the Godhead of the Almighty. This is a guideline for Indonesian citizens to always

prioritize religion as the main foundation for citizens. One identity that shows a good Indonesian citizen who has the first precepts is to have an identity in religion. The majority religion of people in Indonesia is Islam so that the identity in the religion of Muslims is certainly also widely seen in the surrounding environment, such as the wearing of the Hijab, Muslim / Muslimah clothing trends, Halal certified foods, etc. This increases the positive views of people from other countries towards Islam in Indonesia.

Identity is often also called Branding, which is the way other parties recognize us. According to Stella Ting Toomey, Professor of Speech Communication at California State University, stated that Identity is a reflection or self-reflection where it can come from the surrounding environment, family, gender, culture, ethnicity and social processes. Identity itself basically refers to the reflection of ourselves and other people's perceptions of ourselves, therefore if we have a good identity, especially self-identity, it is better and easier for people to know us well according to our identity.

As a good and educated Muslim, the identity that emerges should be an identity that refers to the education we have. When we live in a good educational environment, it also affects our identity. Pesantren can be said as the oldest educational institution in Indonesia. The history of the pesantren is started from the gathering of a group that always holds learning as a routine in the mosque and there is one person who leads and organizes or drives the activity, the leader is known as the Kiai.

KH. Imam Zarakysi defines teaching in pesantren in general, namely studying classical books, but in its development, many pesantren have given general sciences which are deemed not

to deviate from their main goal, namely to educate prospective scholars who are intellectually and remain consistent in Islam. Pesantren is now an Islamic educational institution that has its own characteristics, and pesantren identity is one part of the concept of social identity that predicts the behavior of a group.

The pesantren education system does not only prioritize general science but also prioritizes character education. This is applied to students so that when they become alumni and become teachers in pesantren and other schools, they will also implement it, character education. Along with the progress of the times, Islamic boarding schools in Indonesia show developments in updating the education system. Apart from developing the core from within, pesantren (especially modern pesantren) also develop their education from outside. An example is through international cooperation.

This international collaboration is beneficial not only for its pesantren, namely its increasingly well-known name, but also for its students and alumni. Because of this collaboration new educational and teaching patterns emerge for each santri. And alumni of international cooperation are also quite helpful, along with the development of several big pesantren names through international cooperation, many alumni have benefited from it in seeking scholarships or when visiting other countries because of the language science that is often applied in pesantren.

In this article the author will discuss the identity of pesantren which is increasingly increasing one of them with the existence of international cooperation. From this international collaboration, it can also be seen what strategies the pesantren education institution can develop to strengthen identity, both national and international.



## **B. Research Methodology**

This research tries to explain about the strategy of strengthening the identity of pesantren, one of which is through international cooperation. The author uses descriptive qualitative methods to explain the discussion. With this method, the author will explain the pesantren strategy in establishing international cooperation that will bring benefits to both students and alumni of Islamic boarding schools. The author will make observations, search, collection and interpretation of data on related topics to answer the problem formulation.

By using qualitative methods, there will be two forms of data, primary and secondary data. Primary data are interviews, reports, articles, data documentation, data analysis, newspaper or magazine articles. While secondary data obtained from journal articles, books, theses, official government sites, official websites of agencies, and others. After the data is collected, the authors analyze and process it based on the research approach and proceed with concluding the results of data analysis using research theory.

## **C. Theory Identity**

Sheldon Stryker in this theory of identity focuses on the interplay of relationships between individuals with a larger social structure, namely society. Individuals and society are seen as two sides of one coin. Someone is formed by interaction, but social structure shapes interaction. In this case Stryker seems to agree with the structural perspective, specifically role theory. But he also gave a little criticism of role theory which he said was too insensitive to individual creativity.

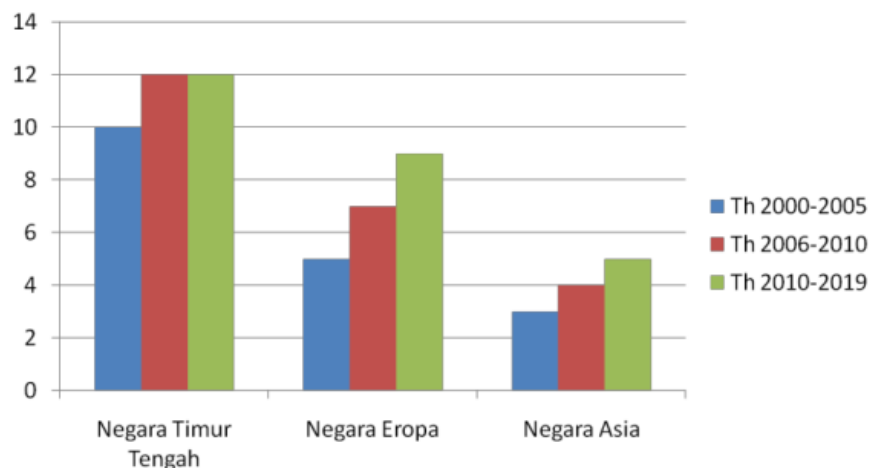
Stryker's theory combines the concept of role (from role theory) and self-concept (from symbolic interaction theory). For each role

we play in interacting with others, we have a definition of ourselves that is different from others, which Stryker calls “identity”. If we have many roles, then we have many identities. Our behavior in a form of interaction, influenced by the expectations of our roles and identities, as well as the behavior of those who interact with us.

The point is identity theory places individuals as active parties in defining their behavior and building social expectations. The interactionist perspective does not deny the influence of social structure, but if only the social structure is seen to explain social behavior, then it is inadequate.

#### D. Discussion

The involvement of Non-State Actors in the success of international cooperation is very much needed. One of the Non-State actors here is the pesantren education agency which incidentally has done a lot of foreign cooperation both with other educational institutions and with non-state organizations. From the collaborations carried out by the Islamic Boarding School.



### **Gontor Modern Pondok Cooperation Chart**

From this chart, we see the amount of cooperation between non-state actors, which here is the essence of Islamic education, in the amount of cooperation with countries in the Middle East, Europe and Asia. With the Middle East there are 10-12 countries from 2000-2019 developing year on year while Europe and Asia are also developing year on year. From some of these international collaborations the abilities of the students also increased so that from year to year Pondok Modern Gontor could produce ideal alumni at an international level. The amount of cooperation with several countries also affected the arrival of Gontor alumni who came to the country both for secondary school (S1 / S2) and for conducting social research.

One of the implementations of this international collaboration is to hold various International Seminars, one of which is discussing current cases, for example the case for power struggles in Palestine. Several countries that have collaborated with Gontor agreed that this issue is an issue that needs to be considered by all countries because it is not only a religious issue but also humanity.

From these various collaborations, it was able to improve the quality of the teachers and students in it. Apart from that, international cooperation between Gontor and several countries in the world also opens up opportunities for student exchange. Most of the Gontor pesantren alumni also continue their education in Middle Eastern countries such as Egypt, Morocco, Sudan, Yemen, Qatar etc., but there are also those who study in European countries such as Russia, the Netherlands, the United Kingdom, Paris and so on.



Of course the benefits felt by students, teachers, and alumni are different in this Gontor international collaboration. The benefit felt by Santri is the amount of knowledge gained from outside the campus and also the number of books donated by several countries in collaboration with Gontor. What is felt by both teachers and alumni is the number of networks for them to continue their studies. For the benefits felt by some alumni, they get a scholarship for their research. Of course this academic benefit can improve the quality of the alumni, an indication of increasing quality through this collaboration is, increased cooperation from year to year and also the pesantren alumni can work in various lines both government and non-government.

#### **E. Conclusion**

International cooperation is important in maintaining world peace in general, not only that international cooperation is also useful for agencies that carry out such cooperation. Both bilateral and multilateral cooperation are useful for integration between these agencies. And in the case of international cooperation, the Gontor Pesantren focuses on developing the quality of the Human Resources in this pesantren. Because pesantren are educational institutions, the benefits achieved for developing human resources can also be assessed academically, such as increased scholarships for Gontor alumni and also the large number of student exchanges to countries that have worked together with Gontor.

## Bibliography

- Wardan. (2018, Desember 12). *Lembaga pendidikan tertua*. Retrieved Desember 2019, 09, from Pondok Pesantren Menjadi Lembaga Pendidikan Tertua di Dunia: darunnajah.com
- Kusuma, H. (2018 йил 28-Februari). *Detik Finance*. Retrieved 2019 йил 17-Agustus from <https://finance.detik.com>
- Johnson, R. (2009). Metode Penelitian Kualitatif.
- Dahuri Olman, Fadlan Nida'. 2015. *Pesantren-Pesantren Berpengaruh di Indonesia* Penerbit Erlangga
- Diamond Louise, McDonald John Ambassador. 1996. *Multi Track Diplomacy: A Systems Approach to Peace*, Third edition. United States of America: Kumarian Press.
- Dian Tonny Effendi. 2013. *ASEAN Moslem Community as Track-9 on Multitrack Diplomacy for The Conflict Resolution in Southeast Asia Region*. Jurnal Hubungan Internasional Vol.2 No.2 Oktober 2013 Program Studi Hubungan Internasional Universitas Muhammadiyah Malang.
- Hasbullah M. 2015. *Kebijakan Pendidikan dalam Perspektif teori, aplikasi dan kondisi objektif di Indonesia*. Depok: PT Rajagrafindo Persada.
- Kemenag. *Regulasi Pendidikan Diniyah dan Pondok Pesantren*. Jakarta: Direktorat Jendral Pendidikan Islam Kemenag RI.
- Mujib Abdul. 2006. *Ilmu Pendidikan Islam*. Edisi Pertama. Jakarta: Kencana Prenadamedia Group.
- Natsir M. *Pondok Pesantren Kiai Ulama dengan Sejarah, Jasa dan Fungsinya dalam pembangunan Sebuah Antologi Kumpulan Pikiran dan Pendapat Tentang Pondok, Santri dan Kiai*. Ponorogo: Institut Pendidikan Darussalam

**Pondok Modern Gontor.**

Gontor. Selayang Pandang. Dipetik dari <https://www.gontor.ac.id/selayang-pandang> pada tanggal 1 September 2019 pukul 09.00.

Zarkasyi Imam. 1993. Pekan Perkenalan Pondok Modern Darussalam Gontor. Diklat Kuliah Umum Dalam Pekan Perkenalan ini telah disampaikan oleh Dorektur KMI KH. Imam Zarkasyi sejak tahun 1993 dengan beberapa tambahan.

Zarkasyi Imam. Pondok Pesantren Kiai Ulama dengan Sejarah, Jasa dan Fungsinya dalam pembangunan Sebuah Antologi Kumpulan Pikiran dan Pendapat Tentang Pondok, Santri dan Kiai. Ponorogo: Institut Pendidikan Darussalam Pondok Modern Gontor.

Johnson, R. (2009). Metode Penelitian Kualitatif.

Kusuma, H. (2018, Februari 28). Detik Finance. Retrieved Agustus 17, 2019, from <https://finance.detik.com>

Islam, D. J. (2017). Jumlah Pesantren di Jawa Timur. Jakarta, Indonesia: Kementerian Agama.

Muhyiddin. (2017, November 30). Pertumbuhan Pesantren di Indonesia Dinilai Menakjubkan. Retrieved April 07, 2018, from Khazanah: <http://www.republika.co.id>

Soesilowati, S. (2015). Diplomasi Soft Power Indonesia melalui Atase Pendidikan dan Kebudayaan. Global dan Strategis , 293.



# STRATEGIES FOR IMPROVING THE IDENTITY OF PESANTREN THROUGH INTERNATIONAL COOPERATION IN THE CONTEXT OF EDUCATIONAL DIPLOMACY

---

## ORIGINALITY REPORT

---

10%

SIMILARITY INDEX

10%

INTERNET SOURCES

2%

PUBLICATIONS

%

STUDENT PAPERS

---

## MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

---

8%

★ jurnal.amikom.ac.id

Internet Source

---

Exclude quotes Off

Exclude bibliography Off

Exclude matches Off



# STRATEGIES FOR IMPROVING THE IDENTITY OF PESANTREN THROUGH INTERNATIONAL COOPERATION IN THE CONTEXT OF EDUCATIONAL DIPLOMACY

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11